

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

“Every man who is eventually made perfect—raised from the dead, and filled, or quickened with a fulness of celestial glory—will become like God in every respect, physically, and in intellect, attributes or powers.”—PARLEY P. PRATT.

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INFLUENCES WITHIN THE HOME

ELDER STEPHEN L. RICHARDS

OF THE COUNCIL OF TWELVE

I TAKE my text this afternoon from the opening of the schools. All over the country, children are being transferred again from the exclusive supervision of parents to a very extensive supervision of teachers. I believe that on the whole we have cause for gratification in the good auspices of the schools.

It may be that some of us are not in entire accord with the turn that educational processes in all instances have taken; it may be that there are many in the country who would like to see the educational endeavour characterized by a larger degree of what might be termed spiritual influence, not sectarian or dogmatic, but purely spiritual. For my own part, I look forth with some confidence to the coming of that day when the spiritual influences surrounding the development of human personality may receive in the educational system a larger measure of attention than has been accorded to them during the past few years.

However, we well know that to synchronize all of the forces that contribute to the development of human kind is a long, arduous task, and I think we are not to be discouraged because every ideal that we hold has not yet been realized. So I assert, we have cause for satisfaction in contemplating the excellence of our schools, the goodness of our teachers, and the preparation that they have undergone for the work that they pursue.

I do not know how many millions of children have just come under their immediate supervision during this season of year when school opens, but undoubtedly there are many. The parents who send these boys and girls to school have in many instances sighed a sigh of relief as they have given over a large measure of responsibility to the teachers in guiding and directing youth. I believe that sigh of relief is without justification.

As much good as is accomplished by the schools, they can not be proxy to the parents. In our conception of things no one can "step into the shoes" of the father and the mother with reference to the training of the child. I represent a cause here this afternoon that places the utmost importance upon the home as the foundation of our Christian society.

The schools are chiefly instrumental, undoubtedly, in the development of the intellectual processes. In this modern day, with the utilities and the facilities at their command, they have served to disseminate a much wider knowledge of the universe than they were able to do in times past. The flood of books itself has been a large contributive element in this impartation of knowledge. Better education, better preparation on the part of the teaching force and other unmentioned facilities have served to give to the immature youth of to-day a far more comprehensive knowledge of the affairs of the world than his elders had only a few years ago. That this impartation of knowledge makes for a better understanding of the problems of the world is without question.

The only question that I think may be consistently raised with reference to these increased facilities is this: Is the attitude of the child, and indeed of the educated man, increasing in devotion toward those Christian ideals that Christian people have long contended must prevail for the peace and welfare of the world? Now I have no hesitancy in according to most teachers the desire to inculcate in the youth good conduct, honesty, dependability, patriotism and other virtues, but I feel that the school with all its facilities in the cultivation of virtues must ever take second place to the home.

HOME ATMOSPHERE GIVES LASTING IMPRESSIONS

It is in the atmosphere of the home that youth receives the impressions that last through life, not only in the things that are taught, in the precepts that are advocated, but in the examples that are set and in the very atmosphere that prevails. I presume that there has seldom appeared a more striking demonstration of the vitality of home influence than came forth a few years ago in a little book that was entitled, *The Jukes Family*.

This small volume purported to be an authentic record of two families that came from Europe a hundred years ago. One of the families was that of Jonathan Edwards, the noted evangelist, who left England with a large family of about a dozen and settled in New England. There is recounted in the history of that family the remarkable achievements of the men and women who had come from it; there had been eminent statesmen, federal and state officials, judges, ministers, doctors, school teachers, and many others who had contributed inestimably to the welfare of the communities where they had lived. And it was pointed out in justifiable commendation of this large family that there was no record of any one of that family having cost the state a dollar for criminal detention or for insanity or pauperism. The family had been an asset and not a liability.

Then another family's history was given—the family of a man named Jukes, who came from Holland about the same time that the Edwards family came from England. There were about

the same number of children, a dozen. Jukes was a criminal, and harsh as it is to say, so was his wife. When they came to this country they bred criminals. The amount of money that this family cost the State of New York alone, in detention for criminality, insanity, pauperism and other deficiencies, was set forth in enormous figures—hundreds of thousands—for there had been murderers, burglars, those guilty of arson, robbery, and every crime in the catalogue, in the family of Jukes. That family had been a liability; it had not been an asset.

I draw from these accounts a deduction which I grant may be subject to some exceptions, but it perhaps is justified as a statement of general rule, namely, that in the main good people come from good homes, and as a rule bad people come from bad or neglected homes. It is true that circumstances are not always within the control of parents; and I feel a large measure of sympathy towards those parents who, being invested with high ideals, are seemingly unfortunate enough to be unable to realize them, especially in the surroundings of their children.

I lay it down as a fundamental principle that the kind of home that a man maintains depends very largely upon the attitude that he has towards a home and his conception of the marital status.

THE LATTER-DAY SAINT CONCEPTION OF HOME

I am very glad to set forth, briefly, and in a measure at least, for the benefit of our friends who are kind enough to visit us to-day, something of the conception entertained by the Church of Jesus Christ of Latter-day Saints with reference to the institution of family and home. I beg again to read a few of my own words spoken from this stand only a few months ago:

Joseph Smith brought to us a revelation from the Lord that "man is that he might have joy," and that the supreme joy and glory of man are in his posterity, and "a continuation of the seed for ever and ever." If the prophet had made no other contribution to human thought and human theology than this one alone, it should entitle him to a place on the very summit of man's gratitude and acclamation. He has given us to know that our heaven is little more than the projection of our homes into eternity, where we are to be surrounded by those we love most, where ties of kinship are not again to be broken, and sad partings are no more; where families work, learn and increase in numbers, in goodness and in life eternal. That is our visualization of exaltation in the presence of our Lord and Master.

The foundation for such exalted hope is laid in cleanliness of life and in the sealing power of the holy Priesthood of God. A home built upon such a premise is indeed heaven on earth. Love abides and does not fade. Children are welcome. I cite that with significance.

May I say in passing that I believe it is a matter of thoughtful concern for the people of this country that the birthrate of its favoured citizens is decreasing in an alarming way.

It is very significant that the birthrate of the teachers of America is just one third the birthrate of the bootblacks of America. I am not saying anything against bootblacks, but I do draw your attention to the unquestioned conclusion that if that birthrate continues in those same proportions, it will not be long

until the teachers shall be so subordinated in numbers and in consequent power that the bootblacks will be far in the ascendancy. And what I have said in reference to the teachers, as an illustration of a very honoured and efficient class in America, would apply equally well to the ministers and the doctors and the lawyers and many business men, upon whom the country has largely relied for judgment and wisdom, and the direction of its policies and its course.

Now, my friends, I said that a man's home depends very much upon the attitude he has toward it. If a man conceives his home in terms of a mission with a great purpose, he is far more apt to invest it with high idealism, and with great contributions to the race, than if he looks upon his home merely as a product of the conventions of society, to serve a purpose of social convenience and whimsical prestige, which I fear is indicative of the attitude in which many now hold that sacred institution.

I represent a society which holds that the institution of the home is fundamentally a religious one; that it has its inception in divine command, and that any marriage that does not devote and consecrate itself to the high ideals that God has set for such unions, falls far short of its divine purpose.

I cannot refrain from repeating what one eminent divine has made immortal, when he said, in substance :

I could wish my worst enemy no worse hell than this, that someone in the world to come would approach him and say, "I might have come down to earth and made a contribution beyond estimation, but if I came at all I had to come through your home, and you were not man enough, or woman enough, to receive me. You broke down the frail footway by which I had to cross, and then you thought you had done a clever thing and circumvented providence."

MARRIAGE SANCTITY IS THE FOUNDATION OF SOCIETY

Perhaps these are delicate matters for discussion. They are fundamental in the concept of Christ's Church upon the earth, and I make this prediction without any fear of its ultimate contradiction, that if men fail to regard marriage as a sacrament ordained of God for a high and noble purpose, the very foundation will be swept from the Christian society upon which our own governments are laid.

We read of so many disturbances throughout the country that they have almost ceased to create any sensation or particular appeal to our interest. We pass them over in the daily press day by day, largely as a matter of course. Occasionally the thoughtful ask themselves the question: what gives rise to this wave of crime that has swept and is sweeping the country? . . .

I suppose that many might ascribe two different causes, and there are undoubtedly a variety of causes, that contribute to this deplorable state; but I believe that observant people reaching out for the fundamental things that have so changed the picture—this country is not what it once was—must ascribe it to the decline of domestic morality, virtue and worship.

A good parent is the greatest benefactor of the race. The time was when women generally regarded wifehood and motherhood to be the very acme of their attainment. I wish it might be so always.

I admire the remarkable progress that women have made. They have demonstrated their capacity. They have made inestimable contributions to the welfare of the country and the world. But no woman, however able she may be in the estimation of those who correctly understand the purpose of man in the earth, ever attains to a higher supremacy than she does as a priestess in the temple of the home.

The housewives of the world spend more money than anybody else. They conduct the biggest economic institution that we have any record of; and the business of conducting a home requires intelligence, training, attention. The women of our country are amply capable of making that business a great success, if they but give it attention.

No man has a bigger business than that of raising his family. There are no responsibilities that are quite commensurate with the responsibility that a man has in making a real man out of his son and a real woman out of his daughter. Why? Because marriage, the family and children are fundamental in the eternal and ultimate progress of man, for without them there can be no realization of the highest things held out for the race.

And so as I contemplate the passing of youth by the millions from the supervision of mother and father to that regulated supervision at school, I say God bless the school teachers, in the large responsibilities they carry, in the cultivation of the mind of the youth and in their general development. God bless the parents. May they recognize that their obligation to the nation, their obligation to the peace and welfare of the world, and their obligation to God lies in their parenthood, and is the highest obligation with which they are invested. I pray that their parenthood may be acceptable to the Divine Parent, in the name of Jesus Christ. Amen.—(Address delivered September 17th, in the Tabernacle at Salt Lake City, Utah, U.S.A.)

GREATER WORKS

ELDER ROBERT H. SUMMERS

“VERILY, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.” Can it be possible that Christ meant by these words recorded in the Gospel of St. John, that we should perform miracles?

When our Lord was upon the earth in person, He performed many mighty miracles, not to satisfy the whims of men, but that the works of God might be made manifest. Everything He did had behind it a deeper meaning than that which at first appeared upon the surface. His parables were word pictures of Heavenly meanings, stories of higher thought. His miracles were visual illustrations that pointed to the more profound changes of the soul that can be wrought by celestial power. When He rebuked the wind and raging waters of the Lake of Tiberias, He not only showed His wonderful control over natural forces, but His action was emblematic of the power of faith and truth over the raging and storms of the breast. Thoughts of evil, feelings that rouse

the mentality of human minds to distraction—all are calmed by simple faith in Him who had cried to the troubled waters: "Peace be still."

Blindness is symbolical of ignorance and error. In ancient times, no one afflicted with blindness could hold the Priesthood of God. When Jesus healed the blind, they were able to see the sunlight, the birds, their fellowmen, and all the glories of nature. It is very fine for one to be healed of physical blindness, but how much greater is it for one to be healed of his spiritual blindness, that he might see the kingdom of God.

As leprosy, the dread disease of the East, frightfully disfigures the body, so does sin, in a like manner, distort the character and the soul. On one occasion, Christ healed ten sufferers who were afflicted with leprosy. Only one went back to thank Him. "Were not ten cleansed; but where are the other nine?" How symbolical of the world. Very few show their gratitude to God for the great atoning sacrifice of our Saviour, who, by this miracle, revealed, in His power to cleanse a person from leprosy, the greater power to purify the soul of sin.

We have in the New Testament a record of thirty-three miracles performed by Christ—no doubt He did more. Most people would agree that the raising of the dead was the greatest of all. But even this was only another of His wonderful signs and metaphors to those who had "eyes to see with." When He raised the dead back to life, it was not a resurrection, but a raising of the body back to a natural earth existence. What then was the meaning? Simply this: as the Master could give power to the already dead body to come forth from the grave, quickened and renewed in life of earthly nature, so could He give life to the spirit, dead to God. "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." "In him was life, and the life was the light of men."

The powers that were exercised by Jesus, to heal and make bodily whole, though they indeed bestowed great blessings, were really symbolical of a greater saving grace. The same almighty power is His to heal the soul of the ravages of error and sin. This finer, more purposeful exercise of His Divine will may effect just as miraculous a change on one's soul, as did His cleansing power on the diseased bodies of the lepers. To be obedient to His laws: faith, repentance, baptism, etc., opens the gateway to these greater blessings in our own lives. Christ has left us to go and prepare a place for us, that where He is we might be also. He has left us work to do—greater works—yes, greater works than curing the blind, the leper, and raising the dead; for unless the blind be made to see other than material things, and the dead be raised to more than a continuation of worldly life, they are blind and dead indeed.

The Priesthood has been restored to earth for this very purpose—that the greater works of soul-healing might continue. The days of miracles are not past. To-day, the sick are healed and the lame made to walk; and, the greatest of all miracles, those who are spiritually sick, whose souls cry out for the light of life, are made whole. The responsibility for these "greater works" rests on those who hold the Priesthood. Theirs is the power in these latter days. They must seek to develop it in wisdom, intelligence and love. They must hold themselves in

readiness, keep themselves fit tabernacles in which the Spirit of God may dwell. Then can they answer the Master's call, "Greater works than these shall ye do."

AUXILIARY GUIDE FOR NOVEMBER

PRIESTHOOD

DURING the month of November we are going to make an effort to have every member of the Church holding the Priesthood attend at least one regular Priesthood meeting. A 100% active Priesthood in the British Mission: This is our aim. Can we make our weekly Priesthood classes a means to this end?

First Week. Opening exercises. Local Priesthood activity report. Two twelve-minute talks: First—"The Value of Revelation from God to the Jaredites." (See Ether, chapters 2-6, Book of Mormon.) Second—"The Value of Revelation from God Through Moses and Joshua to the Children of Israel." (See the Old Testament accounts.)

Second Week. Opening exercises. Local Priesthood activity report. Lesson: *Vitality of Mormonism* Outlines, "God's Foreknowledge," pages 3-5. Discuss the questions at the end of the chapter. Is your personal behaviour influenced by the knowledge of "A God Who Speaks"?

Third Week. Opening exercises. Local Priesthood activity report. Make a careful check at this meeting as to how many holders of the Priesthood have not yet attended a meeting this month. Make careful plans to reach every one by next week. Two twelve-minute talks: First—"The Necessity of Revelation from the Heavens to organize the Church of Christ in latter-days." (See *Essentials in Church History*, and Doctrine and Covenants, Section 20.) Second—"The Benefits of Latter-day Revelation." Consider the practical, every-day helps of the restored Gospel from your personal experience.

Fourth Week. Opening exercises. Local activity report. Have you had 100% of your Priesthood to a class during the month of November? Lesson: *Vitality of Mormonism*, Chapter Four, "A New Dispensation," pages 5-6. Refer to the Old Testament stories spoken of in the questions, before meeting. Always have copies of the Standard Church Works at Priesthood meeting for reference.—G. H. D.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A talk: "How May the Relief Society be a Means of Developing the Talents Within Us?" Lesson text: *Theology*, "The Law of Consecration," Lesson II. Objective: Extreme self-effort should be put forth in developing our talents, which, along with our time and possessions, should be dedicated to the Lord.

(Continued on page 682)

THURSDAY, OCTOBER 19, 1933

EDITORIAL

TWO NEW APPOINTMENTS

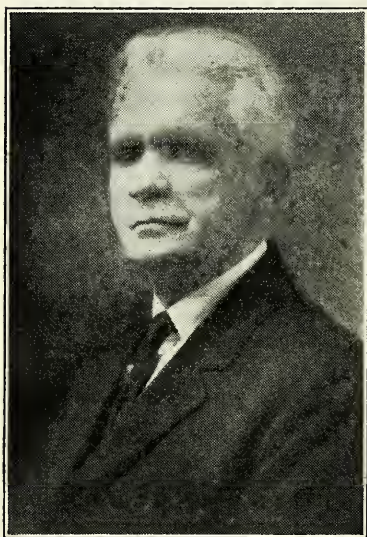
READERS of the *Star* will be interested to learn that at the recent semi-annual conference of the Church in Salt Lake City, the vacancy in the Council of the Twelve Apostles, occasioned by the death in July of Apostle James E. Talmage, was filled by calling to the Apostleship President Charles A. Callis, who has long served as president of the Southern States Mission. Elder Callis is a fluent speaker, a very agreeable personality, a wise counsellor, and bears a powerful testimony of the truth of the restored Gospel.

The other appointment was that of Elder John H. Taylor to fill the vacancy in the First Council of Seventy, due to the death of President Brigham H. Roberts. Elder Taylor served several years as president of the Northern States Mission and has been an able, active worker in the Church from his youth up.

Men pass on and we sorrow because of their going, but other valiants are found to take their places, and thus the work of the Lord goes continually forward.—M.

PRESIDENT BRIGHAM H. ROBERTS

ANOTHER prince has fallen in our ranks, a mighty champion of Truth and a staunch defender of the Faith. Elder Brigham H. Roberts, senior president of the First Council of Seventy, passed from mortality on September 27th, 1933.



BRIGHAM H. ROBERTS

President Roberts had not been in good health for some time. He was confined to the hospital during several weeks in the early summer of 1931, and was then critically ill. But his indomitable will conquered, and he returned to his office where he carried on his literary and office activities in a vigorous fashion until the Friday before his death.

President Roberts was of English parentage, being born March 13th, 1857, in Warrington, Lancashire. He emigrated to Utah in his ninth year, where he learned farming, blacksmithing

and later school teaching. But he did not long engage in any of these activities, for he was called on a mission to the Central States, which he filled, 1880-82. A few months after returning from this mission he was called back and appointed to the presidency of the Southern States Mission.

Since that time to his death Brother Roberts was more or less continually in the missionary service of the Church, either at home or abroad. Nearly two years of the time, 1886-88, he spent in missionary work in England, mainly as assistant editor of the *Millennial Star*. Returning home, he was sustained as a member of the First Council of Seventy. When the United States entered the World War he enlisted in the Service and was appointed Chaplain of the 145th Field Artillery, serving with his regiment in France from August, 1918, to January, 1919.

Brother Roberts was always public spirited and interested in civil government affairs as well as in Church affairs. He was a member of the convention that formulated the constitution of Utah in 1895; was elected to the United States Congress in 1898 (though he was not admitted); served as a member of the public utilities commission of Utah, a position he resigned in 1917 to enter the military service of his country; was a leading platform speaker in several political campaigns, etc.

But it is not as a missionary, as a President of Seventy, as a political orator, or an office-holder in any department of governmental service that Brigham H. Roberts will long be remembered. Though all his life he was an indefatigable worker and prominent in the public eye, either because of Church or civil government affairs, yet his greatest work was done in private as a writer. His books and publications are so varied and numerous that these alone constitute work enough for one long human life. Brother Roberts was one of the most prolific and profound writers that the Church has ever had. It is for these writings that his name will be foremost in the history of the Church for long years to come. He was a profound student of Church history and wrote the most voluminous history of the Church that has ever been published. He was a deep thinker and an able writer in the field of Church theology, so his name is found as the writer of many books expounding, advocating, and defending doctrines of the Church.

Brother Roberts was a man of strong convictions, courageous in his thinking, an able defender of the Truth and of the right as he saw it, and a most eloquent public speaker. He leaves a vacancy in the councils of the Church that will be very hard to fill. On his death the First Presidency of the Church issued the following statement:

The passing of Brigham H. Roberts, of the First Council of Seventy, takes from our midst a great personage. He was one of the most loyal champions of Utah, and was an incessant worker in Church and state affairs.

We shall miss him. For over sixty years he was active as a staunch

defender of the faith. He was well versed in the doctrines and principles of the Church. He was a zealous patriot, serving his country often and well, even in the later years of his active life.

Born in England, and coming to Utah at an early age, he sought diligently to raise his position in life. From a blacksmith with little education he rose to a position in both Church and state. Throughout his life he was a fighter for the cause he considered was right. He sought continually to aid his fellowmen, and was totally lacking in any selfish aims.

His death is a serious loss not only to the Church, but to the entire state and its citizens, for he was forever a champion of their rights.

Let us hope that all members of the Church as well as its friends and investigators of its teachings will become more familiar with the writings of this great man.—M.

RELIEF SOCIETY

(Concluded from page 679)

Second Week. Opening exercises. Preliminary programme. Choose four sisters and have them sing a song expressing gratitude. Work and Business. Lesson text: *Teacher Topics*, "Gratitude," Lesson II. Objective: Gratitude being an attribute of noble souls should become a part of our own lives.

Third Week. Opening exercises. Preliminary programme. Have one of the sisters retell in an interesting manner, an Old Testament story. Lesson text: *Literature*, "The Bible—A Record of the Life and Thought of the Ancient Hebrews," Lesson II. Objective: To give a better understanding of the contents and value of the Bible.

Fourth Week. Opening exercises. Preliminary programme (To be of your own choice.) Lesson text: *Social Service*, "Universal Salvation," Lesson II. Centennial Tract No. 11. Objective: Salvation is for all of the children of God; and each receives rewards according to individual compliance with law.—RINTHA PRATT DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR NOVEMBER

'Tis good to meet each Sabbath day,
And in His own appointed way;
Partake the emblems of His grace,
And thus renew our love and faith.

GOSPEL DOCTRINE DEPARTMENT

November 5. Concert Recitation: (See Lesson Leaflet). Lesson 38. "Universality of God's Power." Objective: To show that God's power is real, in the sense taught by the Prophet Joseph.

To attain this objective it is necessary to distinguish carefully

between the ideas taught by the sectarians for hundreds of years and those taught in the Gospel of Christ as understood by the Latter-day Saints, since thereby your class will get a more reasonable conception of the universality of God's power. Suggestive questions :

1. What is it to be intellectually honest? What is it that makes intellectual honesty harder to detect in one's self than any other kind of honesty?

2. When an opinion one has held for a long time comes in conflict with well known facts, what is one to do?

3. Precisely what is the difference between the traditional conception of God's omnipotence and the modern Prophet's? (See Lectures on Faith, in the old edition of the Doctrine and Covenants.)

November 12. Lesson 39. "Further Revelation." Objective: To show that continuous revelation is necessary in human life, if one is to grow spiritually.

It might be well to distinguish between what we may know without any particular revelation and what we come to know through revelation.

Questions for discussion :

1. What part of the world has lived without revelation, so to speak, and what part with direct revelation? Which has the higher civilization? In what ways has God revealed Himself to man?

2. Why did Joseph Smith receive so many revelations, and his successors so few?

3. Should we pray for divine revelation, or guidance, in matters that we can make out for ourselves, or only when we are in doubt as to what action to take?

November 19. Lesson 40. "Incarceration in Liberty Jail." Objective: To prepare the minds of the class for what is to follow in the next lesson, by giving them the setting of the ideas to be given.

A complete picture cannot be obtained without taking into consideration something of the causes of this conflict between the saints and their neighbours in Missouri. There were two ideals of social life—the old, under which the early settlers of Missouri lived, and the new, which was being established by the "Mormons." The old was based on individual enterprise and profit; the new, on co-operation. Questions:

1. Why is the new almost always opposed? Was the social ideal of the "Mormons" altogether new?

2. Why did this ideal appear new in the nineteenth century? Why is it still new in a way?

November 26. Lesson 41. "Appeal from Liberty Jail." Objective: To show that the greatest truths in religion may spring out of the most unpromising conditions, as in the case of the Prophet in Liberty Jail.

The contrast between the Prophet's outer conditions and his inner life cannot too much be emphasized, so striking is it. Questions:

1. How do you account for the fact that the Prophet and his companions did not chafe under their confinement?

2. How do you account for the hopefulness of the Prophet as to the future of the Church?

3. Are suffering and pain always due to a violation of divine law on the part of those who suffer? What light does the Book of Job throw on this problem?

NEW TESTAMENT DEPARTMENT.

November 5. Open Sunday. Concert Recitation: Acts 20: 35. "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

November 12. Lesson 38. "Industry." Objective: To teach the need of industry and its moral and religious values.

November 19. Lesson 39. "Liberality in Giving." Objective: To develop understanding and appreciation of the great truth in the declaration of Jesus, "It is more blessed to give than to receive."

November 26. Lesson 40. "Gratitnde." Objective: To develop a sense of gratitude to God and to fellowmen, and to show how gratitude contribites to the joys of life.

PRIMARY DEPARTMENT (Sunday School Class.)

November 5. Open Sunday. (Review lessons; continue to make stories clear by use of pictures.)

November 12. Lesson 74. "Jesus as a Boy." Texts: Luke 2: 39-40; *Jesus the Christ*, Talmage, pages 111, 112. Objective: Strength comes by doing.

November 19. Lesson 75. "Some Songs of Thanksgiving." Text: Luke 1. Objective: He who expresses thanksgiving to God brings to his own life joy and contentment.

November 26. Lesson 76. "A Psalm and a Story." Text: Psalms 100. Objective: He who expresses thanksgiving to God brings to his own life joy and contentment.—*The Instructor*.

It is suggested that the two and one-half minute talks be based upon the following topics: "Reasons Why I Should be Grateful to My Heavenly Father," and "To be Happy, I Must Recognize the Hand of God in All Things."

For singing practice during the month of November, the following songs are suggested: "Sweet is the Work, My God, My King," and "How Pleased and Blest Was I."—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

Slogan: "Inspired by the refining influences of 'Mormonism' we will develop the gifts within us." M. I. A. presidencies should take steps towards displaying a neatly printed card containing the slogan in their meeting places.

First Night. Opening exercises. Slogan talk, "A Happy Home—an Inspirational Refining Influence of 'Mormonism.'" 45 Minute Class Period:

ADULT CLASS: Lesson text, *Religion A Way of Life*. The instructions on pages 31-32, "How to use this manual"; and Chapter One, "Facing the Facts in Religion."

M MEN-GLEANER JOINT PROGRAMME: (Each first night of

the month) "Sincerity," regular M Men-Gleaner joint lesson for November; pages 112-115 of *Youth and Life*; also contained in Gleaner Mammal.

BEE-HIVES: Bee-Hive activities, outlined in the European edition of the Bee-Hive Handbook.

ACTIVITY PERIOD: (45 Minutes) Lesson Two in the Music Activity Manual, "Basis of Unity Between Music and the Dance," pages 26-35. Have your group participate in the singing games.

Second Night. Opening exercises. Slogan talk, "The Refining Influences of Active Church Participation." 45 Minute Class Period:

ADULT CLASS: *Religion A Way of Life*. Chapter Two, "What Is Religion?"

M MEN: *Youth and Life*, Chapter Two, "Where Are We Going?"

GLEANERS: *Building a Life*, Lesson Two.

BEE-HIVES: Programme as outlined.

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. Lesson Three in the mammal, "Story Music," pages 35-39. Review the songs learned from previous lessons in the M. I. A. Song Book.

Third Night. Opening exercises. On the third night of the month, use special numbers rather than the usual slogan talks: musical selections or retold stories. (However, always stand and repeat the slogan at every M. I. A. session.) 45 Minute Class Period:

ADULT CLASS: Chapter Three of the text; "Religion and Theology," pp. 44-48.

M MEN: Chapter Three of the text; "I Will Become More Than I Am," pp. 20-24.

GLEANERS: *Building a Life*, Lesson Three.

BEE-HIVES: Programme as outlined.

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. Lesson Four, "American Folk Songs," pp. 40-49 of the Music Activity Manual. Have your group participate in the songs given as examples in the mammal and the M. I. A. Song Book.

Fourth Night. Opening exercises. Slogan Talk, "I will develop the gift of speech in order that I may better communicate with my fellows." 45 Minute Class Period:

ADULT CLASS: Chapter Four of the text; "Religion and Life," pp. 49-53.

M MEN: Chapter Four of the text; "A Design for Living," pp. 24-28.

GLEANERS: *Building A Life*, Lesson Four.

BEE-HIVES: Programme as outlined.

ACTIVITY PERIOD: (45 Minutes) Music Appreciation and Participation. Lesson Five, "Stories of Famous Songs," pp. 49-64 of the manual. Assign, well in advance, certain of these stories to be retold by members of your group. Sing the songs! If you know other stories of other famous songs, re-tell them also. This should be an exceptionally fine evening for developing a multitude of gifts within us.

Branches which meet on Wednesdays or Thursdays will find that there are five meeting nights in November. This affords a splendid opportunity for a recital such as outlined on page 64 of

the Music Activity Mammal. M. I. A. presidencies are urged to use their initiative in making this evening a delightful affair.—G. H. D.

BEE-HIVE DEPARTMENT

Spirit of the Hive Drill. Have placards with the "Spirit of the Hive" upon them, and numbered: 1—Have Faith; 2—Seek Knowledge, etc. Give each girl a card, and have her take, according to the number she holds, her place in line formation. If the group is small, give each girl two or more cards. Next, have the girls form a circle, each holding her card, or cards, before her. In turn, each tells what her card, or cards, stand for. After several times around the circle in this fashion, the group together reads each girl's card. This period of practice prepares the girls for the drill. In the drill itself, the Bee-Keeper takes the cards and holds them, numbered side toward the girls. As she shows them, one by one, the girl whose number is shown each time, tries to tell what is on the card before someone else does. If successful, she gets 10 points. Any one of the group who beats her gets 5 points. See who can get the most points. Also, the girls may be divided into two groups to contest, one group against the other, to see which can get the most points. At the close of the exercise, the Bee-Keeper should have the whole group repeat the contents of each card by showing the cards one by one. This drill provides an effective and interesting way for the girls to learn the "Spirit of the Hive." (Adapted from the *Improvement Era*, January, 1933.)—CATHERINE HORNER.

NORWICH DISTRICT CONFERENCE

STRAINS of "Welcome, Welcome, Sabbath Morning," ushered in the Annual Fall Conference of the Norwich District, held this year in the Co-operative Hall, at Great Yarmouth. Members and friends who attended were indeed fortunate in having the opportunity of renewing their acquaintance with President John A. Widtsoe, retiring head of the European Missions. Nearly two hundred attended the principal session of the day. The fact that over half of these were non-members is particularly interesting, inasmuch as Yarmouth has been the scene of much anti-"Mormon" prejudice and antagonism in past years.

In the morning session, after the preliminary exercises, the congregation separated into Priesthood and Relief Society groups for instruction from the Mission Authorities. Nine advancements were made in the Priesthood.

The District President's statistical report, presented at the beginning of the afternoon session, reviewed the activities of the missionary force of four elders during the past six months. Of the total of 7,954 hours spent by them in proselyting work, 800 hours were spent in tracting, and 1,755 hours were spent in visiting investigators and friends. The missionaries held 657 meetings, distributed 27,844 tracts, 437 pamphlets, 28 copies of the Book of Mormon, and participated in 2,006 Gospel conversations.

Four brief addresses, outlining and describing the activities of the auxiliary organizations of the Church, completed the services of the afternoon session.

The evening services will long stand out in the memories of those who were in attendance as hours of inspiration and instruction. Sister Rinthia Pratt Douglas, the first to speak, read a letter of farewell to the saints from Sister Leah D. Widtsoe, and spoke briefly of her happiness in the British Mission work. Speaking next, President John A. Widtsoe delivered a stirring address, the climax of a wonderful day. He told of the "Mormon" love of truth, and its importance as a foundation of all the Church doctrines and principles. Decrying the anti-"Mormon" propaganda of past years as malicious misrepresentation, President Widtsoe pointed to the increasing respect of the press and of public opinion toward "Mormonism" as the beginning of the eventual triumph of truth, and stated emphatically that by adopting "Mormonism" the peoples of the world could definitely ameliorate the conditions of want and unrest that underlie the widespread misery and unhappiness of to-day. President James H. Douglas, the concluding speaker, told of the rise and progress of the Church in former days, and the organizing of a missionary system that was later to take the truth to the corners of the earth.

Musical selections by local members and friends throughout the afternoon and evening sessions added greatly to the success of the conference.

The conference was directed by President James H. Douglas of the British Mission, and the auxiliary meetings by Sister Rinthia Pratt Douglas, consulting supervisor of auxiliaries, and president of the Relief Societies of the British Mission. Also in attendance were President John A. Widtsoe of the European Mission, and President Vern R. Butcher, and Elders Woodrow C. Williams, John D. Riggs, and Drayton B. Nuttall of the Norwich District.

WOODROW C. WILLIAMS. Clerk of Conference.

CHURCH WIDE NEWS

RECENTLY inaugurated and organized in the New Zealand Mission, genealogy work is making great headway. Love of family traditions, and the wonderful memories of the Maori natives that enables them to trace their ancestry for many generations back are great aids to the saints engaged in this work.

TO BE distributed from the Church booth in the Hall of Religions at the Chicago World's Fair, a second shipment of 25,000 thirty-two page booklets, explaining briefly the beliefs, activities, organization and accomplishments of the Church, has been sent to the brethren in charge of the exhibit. It is expected that even more copies will be needed to meet the interested demand for information from those who visit the exhibition.

PRESIDENT ANTHONY W. IVINS observed, on September 16th, his eighty-first birthday. The beloved Church leader spent the day quietly with his son, Antoine R. Ivins, President of the Mexican Mission, whose home is in Los Angeles, California. Enjoying excellent health, with the keenness of mind of a man many years his junior, President Ivins looks forward to many more years of activity as a leader in Israel.

A FEATURE of the July Samoan Mission Conference was the dedication of the new mission home. The structure, tropically built, and modern throughout, is one of the finest residences on the islands. Gospel work is gaining interest and impetus in the Samoan Mission. In order to accommodate the large crowds present at the dedication and conference

programmes, the elders and saints found it necessary to erect a large platform in the open air, and seat the audience on the lawn under the palm trees. Attendance at one Sunday evening session was 1,500.

THE new Autumn series of Church radio programmes broadcast from radio station KSL in Salt Lake City, Utah, will feature a presentation of the sacred songs of the Church. Rich not only in beauty of words and music, the majority of "Mormon" hymns have a background of fascinating interest. Many of the inspired verses and melodies are outgrowths of impressive faith-promoting experiences that have come to the composers. Others find their foundation and inspiration in memorable happenings in Church history. Dramatized experiences and historical sketches peculiar to each hymn will form a background for its musical rendition. The series is expected to have a wide appeal among the music lovers of the Church.

FROM THE MISSION FIELD

Arrivals and Assignments: The following Elders arrived in England aboard the s.s. *Washington*, October 4th, and were assigned to labour as designated:

Donald J. Elggren, and L. Dean Hickman, of Salt Lake City, Utah, to the Liverpool District.

Ralph Johnson Pomeroy, of Mesa, Arizona, to the Newcastle District.
Julian Kay Lindsay, of San Jose, California, to the Norwich District.

BY STUDY AND BY FAITH

A SEEKER said to a tiny tree,
"You spring from the soil below!"
"O seeker look, look up and see,
Where all the acorns grow!"

The seeker said to the new hatched dove,
"You came from the shell down there!"
"O seeker, look aloft—and see
My parents cleave the air!"

The seeker said to the thinking youth,
"Ascended from the clods!"
O seeker, pray and find the truth,
"Descended from the Gods."

—GEORGE H. BRIMHALL

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